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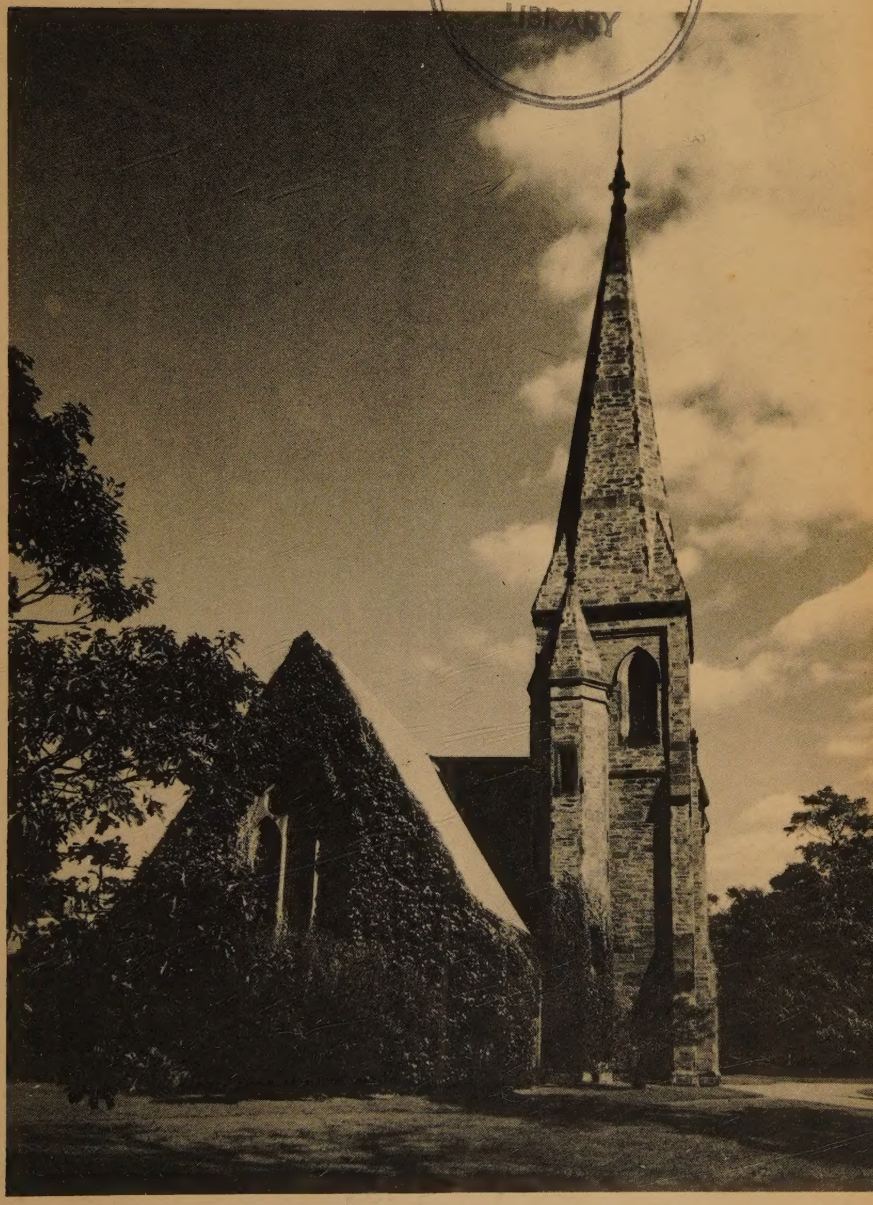

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About This Issue

We are happy to honor the request of a number of our readers outside the immediate boundaries of the School who have written to us asking to know a little more about the people who write for the Journal.

Freedom Wentworth II, a senior from Waltham, Massachusetts, is probably our most vocal spokesman for the judgment of Christianity on the social order. He is also an active participant in those organizations both within the School and outside which are trying to make a constructive response to that judgment. We are happy to have him contribute the editorial in the present issue.

David Merryman, whose poetry is here published for the first time, is a senior from Huntington, Indiana. Before coming to ETS he was a Rector Scholar at DePauw University.

Ara Dostourian is a candidate for the priesthood of the Armenian Apostolic Church under the primate of North America, Archbishop Mampre Kalfayan. He is a graduate of the College of the City of New York, and studied medieval history at Fordham before coming to ETS in 1956.

Paul Berg, originally a native of Wyoming, went to St. Olaf's College in Minnesota, and then to the University of Göttingen. He wrote poems and short stories while in college; but his "Reflections" in this issue of the Journal have an importance of their own, having been written in expectation of the birth of his daughter Sara, now seven months old.

Anthony Morris was born in Sherwood Forest in England, and attended Eton. During the second world war he commanded a company of the Rifle Brigade. Following the war he moved to this country and graduated from Harvard. He came to ETS in 1956 (with his wife and four children) after seven years as a dairy farmer. His very moving article on the Indians grew out of his work this past summer among the Indians in Minnesota.

-JG

Ambassadors For Christ
by Freedom Wentworth II

> We are ambassadors for Christ, God making his appeal through us.
> (II Cor. 5:20)

Ambassadors for Christ: This is the privilege and the responsibility which is ours. How will the world judge the faith which we represent? Will it think of Christianity as maintainer of status quo, as upholder of personal adjustment, or as a vital and transforming power enveloping the whole of life?

As Christians, we have come to some realization of God's love for us. This realization has supplied us with our call -- our ambassadorship. Like the prophets we have been chosen to speak a relevant word to the world in which we live, the world of the twentieth century.

We are called to witness in a world riddled with doubt, insecurity, fear, and cynicism. It is a world in which the individual has been reduced to small proportions by the forces of capitalism and Soviet Communism. Capitalism has run rough shod over men by its neglect of community, Soviet Communism by its neglect of the free individual's contribution to society. Capitalism with its emphasis on individualism, and Soviet Communism with its uncompromising collectivism, have both contributed to the fragmentation and atomization of humanity. Man is thought of in terms of mass, and this way of thinking affects all of us.

We are called to speak to a world shaken by two world wars and in danger of a third. Many are coming to the conclusion that our only hope for true survival is to find a creative solution to the problem of war. Yet force has most frequently the way we have chosen to solve our problems; like sex, it has been exploited on the market for mass consumption.

And so the question arises: Has the world drawn itself into a permanent rut? Is it to late to seek a new perspective, to find an alternative to violence?

We are chosen ambassadors to a world which has, because of its own insecurity, seriously limited man's right to hold a minority position. The inquisition is not a thing of the past, nor is it today limited to the Soviet bloc. A man may be found guilty by association, or be denounced as un-American for embracing certain economic opinions. An Army friend of mine was brought to his commanding officer and disciplined for subscribing to the New Republic; he was told that the magazine had "liberal leanings." The code of etiquette for many in our generation has changed from Emily Post to the Attorney General's List. Here is to be found the measure of safe conduct; we pick our friends from among those not mentioned in the List.

"Life unto despair" -- this phrase is not scoffed at in many quarters of the globe. It names that which many feel, but are unable to express.

* *

All this is simply thinking aloud on paper; but behind what I have been saying is the conviction that what we believe, what we call our faith, is itself lived out in the world in which we live. To some this may not come as a surprising theory; but however wide its acceptance as a theory, its implications are frequently not worked out in practice. For we usually make such a false dichotomy in our lives between the sacred and the secular that we are deluded into thinking that we live in two worlds: that of the sacred and that of the secular or profane. It is a sobering experience to come to the realization that this is not so, that there is only one world -- the real world in which we live our lives twenty-four hours a day. This is the only significant world, and it is the world in which thoughts and opinions become realities. To be sure, this world is composed of many factors, some in harmony, some in conflict with one another.

But what we know as primarily spiritual and sacred plays its part in and through this reality. The Church is not apart from the world, but very much in the world. Human life confronts her everywhere, there is nothing in this life that does not ultimately involve her. Economics, politics, war, culture -- the Church is involved in all these, and cannot flee from them.

And if this is true, then our faith must envelop the whole of life. Christianity cannot be seen as separate from the total fabric of existence. The eyes of faith must look directly upon all aspects of this world, whether cultural, political, or economic.

Professor John Bennet, in "Goals of Economic Life," has this to say of the Christian's embracing the whole of existence:

> "The Christian must reject as deadly heresy the idea of two absolutely different standards, one for the Kingdom of God, the Church, and the personal relations of men, and another for the economic order. God as known in Christ is the Lord of all life."

It is a denial of the truth of the Incarnation unduly to separate the material from the spiritual. Yet it is none the less true that Christians have more and more put the things of the Spirit on one side, and such matters as politics and economics on another. Christians must come to see in the Incarnation the wedding of the material and spiritual elements of existence, and must carry this conviction deep into every area of life. He must correct those who would maintain that the material has no impact on the spiritual as well as those who underestimate the necessity of making the spirit of man right within himself.

As ambassadors for Christ, then, we must confront and become involved in the whole of life. We cannot live two lives at once, we cannot separate our lives into compartments. The love which we have known in Christ Jesus, if truly experienced, should manifest itself in everything which makes up our existence.

Our faith, like the touch of King Midas, must change everything it reaches. God uses us as channels of his love, allowing us in turn to use the materials at our disposal for His purposes. We manifest the love of God through our persons, and through our actions, be they social, political, or economic. It is through the stuff of life that our Savior's loving power becomes known. What use is our faith if we reject the material at hand? Our faith does not work in a vacuum -- it must take on visible expression.

The love of which we speak is the love defined on the cross. Kagawa puts it thus:

> "The cross is the whole of Christ, the whole of love. God speaks to man through the cross of love's mysteries concealed in the Divine Bosom."

This love cannot but transform our thoughts, our actions, and our policies. The cross does not blind us to the realities of life -- it opens our eyes to them. We cannot escape through the cross to a far country -- the cross continually calls us back to the very center of life. The Christian's every decision must be made in the light of his knowledge of God's love. This is the dimension that he brings to life. And with this dimension new light is shed upon issues and problems. The Christian becomes a leader, a pioneer, and not simply a follower or an agent for sanctioning the status quo.

Our faith, if it be true faith, makes us sensitive to the things around us. We cannot help being interested in the labor question, in the UN, in the fate of India and of Africa, in the implications of nuclear weapons. We cannot help reacting against collectivist tyranny or the anarchy of a laissez-faire economy. Repugnant should be that shallow patriotism which leads to extreme nationalism; thought-provoking should be the question of Christian conscience and the prevailing militarism; heart-rending should be the enigmas of class and caste. And to these issues we bring the love of the cross.

As ambassadors for Christ we seek to bring men into fellowship with the living Lord, and to establish community based on the power of love. Only in this way can our world be freed from the dire consequences of individualist or collectivist systems. In the words of Professor Heimann:

> "What makes the individual a person and the collective a community is the power of love, which transcends the cleavage and possible conflict between them by creating the person as a loving and loved person and the community as a community of persons rather than of atoms."

It may be argued that this is too utopian -- dreamy -- idealistic, and that we will fall short of the goal. Some will remind us that we are not saved by good works. But the imperative is still there! It is the imperative of faith which demands to be given expression, expression through the forms available to us in this world. Theology finds its expression in ethics, ethics is based on theology. Faith is expressed in the good works which are the fruits of the spirit.

As Christian ambassadors we challenge every sphere of life with the gospel of love, appealing to the compassion of men's hearts.

SIX POEMS
by David E. Merryman

I.

In the silent stillness
Of a life too ordered
For comprehension,
I fold my hands in
A small imitation
Of the Eternal
And compose and
Place within them
A soul, in
Warmth and
Love, and
The beauty of the
Impossible to speak
Word.
The finger of God is
Stirring
Within me,
And surrounds me,
And from a multitude
Of outlets and inlets
Through a sieve of solid
Flesh, and the glory
Of innumerable
Glorious Remembered and
Unremembered moments of Love
And Hate and Pain and Peace
Bids me speak.
For in the reverberating
Echoes and harmonies within
I perceive that
The Unknown Known
Hears,
And hearing
Understands. -

-

II.

The delicate pale
Embroidery of the
Spring came forth
Into the birthing
Warmth,
Like a half-forgotten
Treasure, scented with the
Lilac of an old lady's
Chest of former life.
And having seen
Light,
It became enamoured
Of that terrible
Fire called
Life,
And the pounding,
Throbbing, pulsing
Of it,
Grew
Into the heavy, Ancient
Crocheted Lace
Of Summer,
God's antimacassar
In its rich laughter.

I went forth today,
And it seemed to me
The earth had repented
Her of her youthful folly.

And in the Sallow
Yellow and brown
Of Sorrow
There was the crimson
Scarlet of a
Belated, lingering
Regretful
Blush.
Even as I watched,
The multicolored
Shreds of former life
Did their gentle penance.
Unhurried, very silently
And in infinite
Peace,
They fell in Supplication.
And I know
Within me,
That the All-merciful
Giver of Life in Death
Will not leave them
Long comfortless.
He will with infinite
Patience
Send His white blanket
Of Reconciliation,
And in the soft darkness
Of their Death,
Kindly prepare
A new moment
Of Eternity.

III.

You and I, all alone;
Then there were there
Three or perhaps four.
But there was only one;
Broken, scattered,
Like a field of grain
Driven and hurt
By a summer's storm
New Life and Old;
No life and pure life;
But there was only one.
Who was hurt;
Who was bound
And unbound;
Did your wounds
Smart with the wine?
Did the darkness
Hide, or was it light?
But who can say?
There was only one.

IV.

Wise man, very wise
Very sad man;
Little hard stone
Falling through
Space;
All alone
Repeating words of
Wisdom:
Hatred and malice and
Isolation:
Kindness:
Love.
Falling through space.
And where, O Wise man,
Is God?
Has he forsaken thee?
Reach out and see;
And be not afraid if
You touch nothing,
Little hard stone
Falling through
Space:
All alone.

V.

The wells of me's soul
Dried up one day.
The sobs came,
The feeling was there,
But the wells of me's soul
Were dried up.
I became small,
Smaller, ceased.
But God damn it!
Me was still there.
One must wait, the
Wise part says:
But to wait implies
Time, and the wise
Part
Knows perfectly
There is no time
Where he would
Be.
Bright gay colors
To say All flesh is
Grass.
A black world
Painted white
Is still black.

VI.

In the Darkness, Who...?
And wherefore Darkness?
Silence___as of falling snow,
As of a molten onyx river,
As of a sycamore tree.
Denuded in the Black-hissing
Cold stones with black holes;
Gray stones that cannot
Hold or create warmth,
Or light: Cold, gray stones,
Wet in the night;
Hiding at the foot of
A windy hill,
Reaching skyward with a
Fingerless grasp.
Walled, barred, bolted,
But which will it be,
In or out, Love or hate
Or hiding.
Lovely lady, clothed in blue
(I laugh, I mock)
Do you know Who?

-

MONOPHYSITISM: ORTHODOX OR HETERODOX?

by Ara Dostourian

(Editor's note: One of the difficulties a Western Christian faces in understanding our relations with Eastern Christianity is the fact of the division between the Orthodox and the other Eastern churches. We have invited Mr. Dostourian to review in the Journal the history and significance of these divisions, and to give his reflections on their contemporary character.)

In the period immediately following the Council of Chalcedon, a group of Oriental Churches refused to abide by the decisions of that council and anathematized the Tome of Leo, in which its creed had been formulated. For the first time in her history a large and important segment of the Church rejected a council claimed to be ecumenical by those who summoned it.

Why did these Oriental Churches -- the Egyptian, Syrian Jacobite, and Armenian -- reject Chalcedon? There are, I believe, both religious and political aspects to this question. I shall deal first with the religious issues, for only when these are understood can we evaluate the political aspect of the problem. At the third Ecumenical Council of Ephesus, Nestorius, the Patriarch of Constantinople, was condemned with his teachings. Nestorius had claimed that the two natures of Christ, divine and human, had remained complete and distinct after their union in His person, in such a way that the person of Christ resulting from the Incarnation (the union of the divine and the human nature) was not absolutely identical with that of the Word before the Incarnation. Thus, the Virgin Mary was not the bearer of God (Theotokos) but of Christ (Christotokos); Christ was divine and man but not God and man. It is evident that in order to redeem mankind Christ must be perfect God and perfect Man, and not merely divine and human as Nestorius said he was.

In opposition to Nestorius' teaching on the two

natures of Christ, Cyril, the Patriarch of Alexandria, taught that the person of Jesus Christ is identical with that of the Word. The humanity which the word has assumed, and in which He lives, is complete as is the divinity (the Word) itself. Thus Christ, for Cyril, is perfect God and perfect Man; the union he defined by the formula "one incarnate nature of God the Word" (mia physis tou theou logou sesarkomene). The Christology of Cyril of Alexandria triumphed over that of Nestorius at the Council of Ephesus in 431. All believed that the Christological problem had finally been settled. Eutyches, however, a follower of Cyril's teachings, so distorted his master's Christological doctrine by overemphasizing the union of the two natures in Christ that they were confused, the manhood being apparently absorbed by the Godhead. Eutyches and his teachings were condemned by his superior Flavian, Patriarch of Constantinople. This action angered the Egyptian bishops who, like Eutyches, maintained the Christology of their former patriarch, Cyril. But there was a difference. For while the Egyptian bishops had maintained Cyril's Christology without distorting it, Eutyches had not.

So the question arises: why were the Egyptian bishops willing to support Eutyches when it is evident that he was not of the same mind as they. Here is where the political aspect of the problem enters in. The Egyptian bishops were very antagonistic to the Greek bishops. This is understandable when we look at the political situation in the Eastern Roman Empire at that time. The non-Greek peoples of Egypt, Syria, and Armenia were subject to the government at Constantinople which for all intents and purposes was Greek. The peoples of these three countries resented being governed by Greeks who treated them as barbarians. So it is clear why the Egyptian bishops would support one whom they thought was being condemned for having maintained the Christology of Cyril, though in reality he was condemned for distorting it. It is enough to say that the Egyptian bishops unwittingly supported a heretic without actually surrendering the orthodox interpretation of Cyril's Christology.

The Council of Chalcedon (451) was summoned to deal

with this new problem. At this Council were present the Greek bishops and the representatives of the Pope, but the Egyptian, Syrian and Armenian bishops were not present. The Council not only condemned the teachings of Eutyches, but also drew up a new Christological formula which was maintained by the West and Greek East and which was based on the Tome of Leo. The Christological formula of the Council of Ephesus had insisted, against Nestorius, on the union of the two natures. Chalcedon, in opposing the heresy of Eutyches, perhaps tended to make too sharp a distinction between them. For this reason the Egyptian bishops rejected the decisions of Chalcedon, which they felt reestablished the Nestorian heresy and nullified the Christology of Cyril. When the Syrian and Armenian bishops heard of the decisions of Chalcedon and their rejection by the Egyptian bishops, they summoned synods of their own bishops, who decided to uphold the Cyrillian formula as against that of Chalcedon. Could it have been otherwise? Were not the Syrian and Armenian Churches greatly influenced by the Alexandrian School of theology? And, in the last analysis, was it not this theology which most influenced the Christian Church of the time and which laid the foundation of her thought and belief?

More than fifteen hundred years have passed since the Christological controversies of the fifth century shook the very foundations of the Church. The conflicts which prompted these controversies are things of the past, but the misunderstandings which were part and parcel of them have remained to this day. In the aftermath of Chalcedon we might say that the Latin West and the Greek East were pitted against the Oriental Church. The Latins and Greeks held Chalcedon to be an Ecumenical Council, and therefore maintained that the Orientals were unorthodox because of their refusal to accept its decisions. The Orientals, on the other hand, held that the Latins and Greeks were unorthodox because the decisions of Chalcedon savored of Nestorianism. They further maintained that Chalcedon was not an ecumenical Council because their Chruches were not present and would not sanction its proceedings.

To this day these very same points are maintained by the respective Churches. Today, as in the past, whenever the question arises each of the two opposing groups uses the same, time-worn, and in my opinion un-Christian rebuttal their forbears resorted to in the past. And so the misunderstanding continues even in our present "enlightened" age, without either group making any effort to understand the other's position.

The problem stands today as it has stood for more than fifteen hundred years. The Western and Eastern Churches call the Orientals "Monophysites" because they maintain the Cyrillian formula (in itself orthodox) of "two natures united in one." The Oriental Churches agree that they are Monophysites in the Cyrillian sense, but deny that the term is applicable to them in the Eutychean sense (the confusion of the two natures). The Western and Eastern churches, while admitting the orthodoxy of Cyril's formula, would like to define the word "one." They ask what Cyril meant when he said "two natures united in one." Did he mean one person, or did he mean one nature? If neither of these, then what? The Oriental Churches feel that no interpretation of Cyril's formula is needed. They say that though its ambiguity gave Eutyches an opportunity to distort it, they have not themselves done so. They claim, moreover, to have the orthodox faith since they condemn and anathematize Eutyches as vehemently as do the Western and Eastern Churches.

Both groups are justified in their doubts and uncertainties concerning the problem. Each has a right to be concerned about the orthodoxy of the other. Each has a right to rebuke and chastise the other if the other has fallen away from the true faith. There is, however, one condition which both groups must fulfill before there can ever be a settlement of the problem: each must understand the position of the other. Unfortunately, both sides have fallen down miserably on this point. They call each other "Unorthodox" and "Monophysite" or "Nestorian Heretics" without any real justification since neither the Western and Eastern nor the Oriental Churches has failed to preserve in essence the true and orthodox faith. The charges and

counter-charges, so often repeated, are due to the fact that each group fails to understand the other. But why this misunderstanding? The answer is relatively simple: each group has failed to understand the mentality of the other.

It is often said that there is a very great difference between the Eastern and the Western mentality. The Western, with its Roman heritage, is legalistic, while the Eastern is mystical. The Western mind wishes to define everything, while the Eastern mind prefers to be ambiguous. While this fundamental difference cannot be changed, it must not interfere with the life of the Universal Church and disrupt her unity. Unfortunately this is exactly what has happened, first in the disruption following Chalcedon and then in the schism of the Latin and Greek Churches in 1054.

The difference in mentality is illustrated by the differing emphasis on the humanity and the divinity of Christ. The Oriental Churches overemphasize the divinity to counteract their tendency to overemphasize the humanity; the Western and Eastern Churches do the exact opposite; and both have as their goal the preservation of the proper balance. Yet each condemns the other for so doing without attempting to see why a difference in mentality led to the differing emphasis.

We must, then, put aside the prejudices and misunderstandings brought about by our forbears, and honestly try to understand the problem before us. Let Easterners and Westerners alike try to understand one another's mentality; for herein is the key to solving our problem.

All we are asked to do is to understand.

Is this not what the Lord would have us do?

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REFLECTIONS ON FATHERHOOD
by Paul Berg

Our Father who art in Heaven
Hallow our fatherhood. Amen.

Picasso said, "Tradition is not to wear your grandfather's hat, but to sire a child."

But to have sired a child does not mean to have become a father. Indeed, the distinction Sire/Father is very useful in pointing to that ambiguity which is the mystery of paternity.

Marcel writes, "the experience of fatherhood develops from what must be called a nothingness (neant) of experience." (Homo Viator). It is possible for a Don Juan to have no idea of how many children are "his" and for an illegitimate to have no knowledge of his sire. What is true in an obvious way in such cases is true in a more domestic way of every paternal-filial relationship, namely what is given in conception is a task which may or may not be realised. It is a responsibility - to respond to the call - the vocatio of becoming a father. One may not hear, or hearing not respond - not be able to respond.

The Telemachia of Joyce (i.e. first three stories of the Dubliners, The Portrait and Ulysses) - paradigmatic of that monster "modern man." "Japhet in search of a father." Bloom's problem - the reverse side of Stephen Dedalus' problem.

The problem should be stated differently: not to seek a father (Telemachus-Stephen) but to become a son (Jesus), not to seek a son (Odysseus-Bloom) but to become a father (Abraham).

Fyodor Karamazov having sired Alyosha failed to become a father to him. For a father he had to turn to the staretz Zossima. (This is the structure of Book 1 of the Bros. K.) To become a staretz to one's child.

Was Cain Adam's failure? How to be a father to an Abel

and a Cain - a prodigal son and a son who stays home?

The divine paternity not an extrapolatory projection of human paternity. It is the other way around. Man the sire became man the father as he began to receive intimations of God the Father. "Call no man father..."

Joyce refers to the heretics in his spelling out of this problem in Ulysses. The Karamazov situation corresponds to the Gnostics' two gods - Fyodor K.:Zossima :: Demiurge : the high God.

Sire: Father:: Demiurge : the high God, orthodoxy would have them be one and the same God. A man begins with the gnostic situation and is called to become orthodox - to unite what is separate.

How to deal with the Scylla of heteronomy and the Charybdis of autonomy? The danger of veering towards Scylla to avoid the modern Charybdis. Here are the foci of the Prodigal Son Dialectic. (Gide - The Return of the Prodigal, Rilke M. L. Brigge, Wust Dialectik des Geistes. Etcetera.)

Laius complex - the case of a father killing the soul of his son and infusing him with his own soul - to find in his son that completion which he had not found in his own life. (Piersall, Pierre Immanuel, Universal Singular.) The importance of finding our sufficiency in God (Rom. 3:4, II Cor. 3:5) - our completion in Christ - that we do not subsist in our children; but also that we may with grace and courtesy receive it if it come from our children (i.e. like Abraham be able to give up Isaac and willing to receive him back. S. K. Fear & Trembling).

How does one, being conscious of problems like these, become a father in an immediate and spontaneous relation to his child? Without self-consciousness and the awkwardness which self-consciousness always brings on one.

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Restoration or Reform? -- The American Indian

by Anthony G. Morris

When we came, they were here. They do not know their history. We know they came through the Bering Straits in the Pleistocene epoch, until they filled all America from Hudson's Bay to the Horn. Not full like we know the word, but full so every man has enough room to live and hunt and grow, with just a little to spare. In this New World they developed new products -- corn, potato, tapioca, pineapple, avocado, chocolate, rubber, tobacco and many more. But in these thousands of years they found something more, that a fully developed personality does not need the burden of material security. Their laws are in memory alone, their gods walk on every road of man, and every road of man is sacred. Personality is the sole key to survival, an intensity of personality of which we know nothing. When we came there were a million of them, now there are only 400,000. There were six hundred societies, scattered in all the differing climatic conditions. Only sign language united them. They lived in bands of a hundred or so, in primary social groups that used every square mile of our land.

And then we came. Spanish, Dutch, French, English, all competing. Our aims to them are irrelevant, imperialistic. When the rivalry was gone, insatiable land hunger remained. Tribes are pushed this way and that, the interval between them grows smaller. Extermination faces all. Sometimes they are used in the white man's plans, but soon discarded. Their good lands are taken, gradually they are forced into the barren wastes that command no political power.

What do we find today? A missionary to the Sioux and Chippewa has perhaps the hardest task in all Christendom, that of making his message known to people who are unwilling and unable to grasp it. There is not the slightest reason that they should. When the buffalo died, the Sioux died; when the game became scarce in the woods, the Chippewa were doomed. They have surrendered their political and economic independence for the doubtful privilege of hunting in over-used areas, of living in places which no one else would want.

To teach them the future, now that the soldier has gone, they are given that pillar of uselesness, the

government employee. This year they have a retired Reclamation officer who was kicked upstairs to be Commissioner of Indians. His Fourth of July speech was hard even for a white man to take.

There are two rights for the Indian: one white and one Indian. His way of life seems parasitic to us, he lives of the land, hunting and fur trapping. He was generous, for the land was generous. His disregard for property and lack of competitive necessity was natural. Now his supremely aristocratic behavior leads to alignment with the lowest strata of our society. They have been so tragically disappointed in the past that they can no longer trust us, although they can hardly afford to distrust. A tragic apathy results as they accept and discard all the values taught by the costly education that we now provide. They carry a heavy historical burden, but their tribal integrity has gone. Political interests refuse to allow them to run cattle, although most of their land is useless for other types of farming. Their apathy is an intangible expression of passive resistance against further impact of white standards on Indian consciences. They can no longer derive social structure from collective identity, so they resignedly await the return of the Black Hills and the buffalo. Their old generosity is now misplaced, they misuse the most dangerous of the white man's gifts -- liquor. Their lordly independence is now seen only in their acceptance of all forms of aid as a matter of right, and in shunning all forms of manual work. Tribal integrity is mocked in the weekly parody of Pow-Wow dances, given to the willing tourist in return for money that can by more of the alcohol that brings the desired oblivion. There is no thought for the future, no money is given to clothing or shelter, "marriages" are almost entirely a matter of the lust of the moment. Children are not a responsibility, since they are given no care (except hot lunches and clothes from the government), but are not to be avoided by the mother when the government checks are compounded at $100 a head.

The resulting compensation neurotic demands compulsive identity with the destroying white man. They are compelled to fall in with our wishes, in both religious and

secular matters, but this compulsion is unsatisfyingly fulfilled. We cannot restore their old way of life, because 170 million extra people have been added. Reform, on the other hand, is in a battle against superhuman odds. Christianity is as meaningless to them as being a day-laborer in a factory. Our food comes in cans, we are thousands of years ahead of them in technical progress and its concomitants. They have been confined to concentration camp conditions, following years of unthinking agencies, and now we come preaching Christ in our words and belying them in our deeds. What would you do, if you were an Indian today?

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